తేనెలో పడ్డ ఈగ... ఆడది...MAJOOSY MAZE OF MULLAH
Mullah ya Mawla=
Allaahu.swt.,has decreed....
Mullahs have rejected and Disposed off...
NO TRIPLE TRIDENT TRISHUL TALAQ IN ISLAM.
For Divorced women Maintenance Must Be Provided on a Reasonable Scale. This is the duty of the Righteous,Pious Believers of Allaahu.
తేనెలో పడ్డ ఈగ... ఆడది...MAJOOSY MAZE OF MULLAH

Quran, Coran, 'కుర్ఆను, ఖుర్ఆను, কোরআন, कुर्आन, ألقرءان, muslim, islam, मुस्लिम, مسلم, ముస్లిము, ఇస్లాము,इस्लाम,,आँसू,आँख,Eyecare,Tears,ధర్మం,సత్యం,న్యాయం,न्याय,धर्म,सत्य,Seigneur,Señor,Dios,Allaahu,islam,,అల్లాహు,ఇస్లాం,,अल्लाहु,इस्लाम,,ন্যায়,న్యాయం,न्याय,ধর্ম,ధర్మం,धर्म,সত্য,సత్యం,सत्य,Seigneur,Señor,Dios,Allahಅಲ್ಲಾಹು,ಧರ್ಮ,ಸತ್ಯ,ನ್ಯಾಯ,Cloudburst.Calamities,Pollution,

Allaahu,islam,faith,justice,অল্লাও,ইসলাম,ধর্ম,সত্য,ন্যায়,বিবা, طلاق،نکاح،الله،अल्लाहु,इस्लाम,धर्म,सत्य,न्याय, विवाह,तलाक,ಅಲ್ಲಾಹು,ಇಸ್ಲಾಂ,,ಧರ್ಮ,ಸತ್ಯ,అల్లాహు,ఇస్లాం,ధర్మం,సత్యం,న్యాయం,,Seigneur,Señor,Dios,Allah,humano,l'homme,,pacientes,pacientes,తలాఖ్,లగ్గం,విడాకులు

చేనుమేసేకంచె-బాయిలోకప్పబెకబెకపండితులు

Al-Baqara (2:241)

وَلِلۡمُطَلَّقَٰتِ مَتَٰعُۢ بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُتَّقِينَ

For divorced women Maintenance Must be provided on a reasonable scale. This is a duty on the righteous.

আর তালাকপ্রাপ্তা নারীদের জন্য প্রচলিত নিয়ম অনুযায়ী খরচ দেয়া পরহেযগারদের উপর কর্তব্য।

और तलाक़ पाई हुई स्त्रियों को सामान्य नियम के अनुसार ख़र्च भी मिलना चाहिए। यह डर रखनेवालो पर एक हक़ है

1985_Shah Bano Divorce Case :The Then Judges of the Bench of Supreme Court granted "Trident Tallaqed" Shah Bano a monthly Allowance of Rs.179.

Muslims should note that ,there is no provision for one Time -3-Trident Taq in islam...

بسم الله الرحمن الرحيم

الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits

of Allah, then there is no blame upon either of them concerning ,that by which she ransoms herself. These are the limits of Allah so do not transgress them. And whoever transgresses the limits .of Allah - it is those who are the wrongdoers

Al Quran-(Al-Baqara, 229)

[البقرة ٢٢٩]

What is the judgment of Shah Bano case?

Mohd. Ahmed Khan v. Shah Bano Begum -

The issue of implementing the Uniform Civil Code began with the landmark case of Shah Bano, a woman who was abandoned by her husband after 43 years of marriage, and sought monthly alimony of Rs 179. Married to advocate Mohd Ahmed Khan in 1932, Shah Bano was cruelly driven out of her matrimonial home in 1975.

Shah Bano Begum [1985 (1) SCALE 767 = 1985 (3) SCR 844 = 1985 (2) SCC 556 = AIR 1985 SC 945], commonly referred to as the Shah Bano case, was a controversial maintenance lawsuit in India, in which the Supreme Court delivered a judgment favouring

maintenance given to an aggrieved divorced Muslim woman.

in which case was triple talaq banned?

In the Shayara Bano case (2017), the supreme court in a landmark 3-2 verdict, had struck down instant triple talaq.

Shayara Bano, a 35-year-old woman, challenged the practice after getting divorced under the triple talaq custom. Three of the five judges on the Constitution Bench had called the practice un-Islamic and "arbitrary" and disagreed with the view that triple talaq was an integral part of religious practice.

The Muslim Women (Protection of Rights on Marriage) Act, 2019. According to the act, triple talaq (talaq-e-biddat) in any form, whether verbal or written or conveyed through electronic means viz: email or SMS/ Whatsapp is illegal and void.

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The holy scripture of Muslim personal law has given both men and women equal rights and status. But then why its execution is debatable. Education, polygamy, maintenance, and wearing of hijab have been crucial topics of discussion and intense debate. The case of Mohd. Ahmad Khan vs Shah Bano Begum & Ors. (1985), also known as the Shah Bano case, is witnessed as one of the milestones in the history of Muslim women’s fight for rights in India. It laid the ground for thousands of women to make legitimate claims that were not permitted before.

This article discusses Shah Bano Begum’s case in detail,

comprising facts, issues, analysis, and judgment.

وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteous.

Al Quran-(Al-Baqara, 241)

Before moving ahead, let's first discuss why is this case important.

Why is Shah Bano Case important?

The Shah Bano case is a landmark case that had significant implications for Muslim women's rights. It raised important issues related to maintenance and the rights of women:

The case revolved around the issue of maintenance for Shah Bano. She sought maintenance from her husband under Section 125 of the Code of Criminal Procedure. The case brought attention to the lack of clear provisions for maintenance in Muslim personal law.

This case also highlighted the clash between personal laws and the idea of a uniform civil code, which aims to provide a common set of laws governing personal matters regardless of religious affiliation.

The case sparked a nationwide debate on women's rights and gender equality & acted as a catalyst for discussions on the need to address these disparities & protect the rights of Muslim women.

The Shah Bano case had significant political and social repercussions, such as it generated a public uproar, with some sections of society viewing it as an interference in religious matters, while others saw it as a crucial step towards securing women's rights.

Facts of Shah Bano's case

In 1932, Mohd Ahmed Khan (appellant) was a lawyer by profession, married to Shah Bano Begum (respondent), and had three sons and two daughters from this marriage. In 1975, Shah Bano Begum, aged 62 years, was abandoned by her husband and thrown out of her marital home with her children. In 1978, she

brought an appeal before the Judicial Magistrate of first class, Indore claiming maintenance of Rs. 500 per month under Section 125 of CrPC. Then, her husband gave her irrevocable triple talaq and used it as a defence for not paying maintenance as they were no longer husband and wife and had already been paying maintenance of Rs. 200 per month for about two years. Also, he had deposited a total of Rs. 3000 in the court through dower during the period of iddat. In 1979, the Magistrate directed the husband to pay a maintenance of Rs 25 per month. In 1980, Shah Bano filed a revisional application in the MP High Court to change the amount of maintenance which the High Court increased to Rs. 179 per month. The husband then challenged this application in the Supreme Court as a special leave petition.

Issues of the case

Under Sec. 125 CrPC, does the definition of wife include a divorced Muslim woman?

Whether Section 125 CrPC override personal law?

Whether a Muslim husband is obligated under Sec. 125 CrPC to provide maintenance for a divorced wife if there is a conflict

between section 125 and Muslim Personal Law?

Under Section 127(3)(b) CrPC, what is the sum payable on divorce and whether the meaning of Mehar or dower is not summed payable on divorce?

Overall, the main question was that the husband's case was entirely based on the claim that maintenance under Section 125 CrPC must be excluded on the ground that Muslim law exempts the husband of any responsibility for his divorced wife beyond payment of any mahr due to her (dower paid in lieu of marriage by the husband) and an amount to cover maintenance during the iddat period and Section 127(3)(b) CrPC conferring statutory recognition on this principle.

What is Iddat?

Iddat is the waiting period, which a woman observes after her husband's death or divorce before she marries another man. Iddat period's length is circumstantial (usually 3 months 10 days). The main objective behind iddat is that this period provides sufficient time for the wife to mourn the death of her husband and also protects her from criticism which she might be subjected for

remarrying too quickly after her husband died. Iddat also helps determine whether a woman is pregnant since four and a half months is half the duration of a normal pregnancy, if there is any. So, let’s go through time period for which the iddat pariod was observed:

A divorced woman observes iddat for 3 months, whereas a woman whose husband has died observes iddat for four lunar months & ten days after the death of her husband, irrespective of consummation during the marriage.

After the woman is pregnant, the period continues until childbirth.

If a woman is pregnant at the time of her husband’s death, she observes iddat for a whole year comprising nine months of pregnancy plus three months of iddat period.

In Shah Bano’s case, the appellant's (Mohd Khan) contention was supported by the All India Muslim Personal Law Board which contended that courts cannot interfere in those matters that are deliberated under Muslim Personal Law, stating that it would infringe “The Muslim Personal Law (Shariat) Application Act, 1937” and the courts must pass any judgment on such issues based on Shariat only.

Shah Bano case judgment

In 1985, a judgment was passed by the Supreme Court on the issue of whether CrPC, which applies to all citizens of India irrespective of their religion, could apply here. And that CrPC would prevail over personal laws.

CJI Y.V. Chandrachud upheld the High Court's judgment that gave orders for maintenance to Shah Bano under CrPC. Just that the Supreme Court enhanced the sum of maintenance. He said, "Section 125 was enacted to provide a quick remedy to a class of persons who cannot maintain themselves. What difference would it then make as to what is the religion professed by the neglected wife, child or parent? Neglect by a person of sufficient means to maintain these and the inability of these persons to maintain themselves are the objective criteria which determine the applicability of section 125. Such provisions, which are crucial of a prophylactic nature, cut across the barriers of religion. The liability imposed by S. 125 to maintain close relatives who are indigent is founded upon the person's obligation to society to prevent vagrancy and destitution. The moral edict of the law and morality cannot be clubbed with religion."

What was the impact of the Shah Bano case?

The case led to the enactment of the Muslim Women (Protection of Rights on Divorce) Act in 1986. Although criticized for its limitations, this law aimed to address a few of the issues raised by the case, such as the maintenance of divorced Muslim women.

If the case had not taken place, there might have been delays or reluctance in enacting any legal reforms to protect the rights of divorced Muslim women.

The limitation was that the enactment of this Act, as a response to the Shah Bano case, limited the maintenance rights of divorced Muslim women.

That is, the period for which a Muslim woman was entitled to receive maintenance (also known as the "iddat" period) was limited to the duration of the iddat period after divorce.

Conclusion

Shah Bano’s case was considered a milestone as it was a big step ahead of the general practice of deciding cases based on the interpretation of personal law, and this case also highlighted the need to implement the Uniform Civil Code under Article 44 of the Indian Constitution.

وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

And for divorced women is a provision according to what is acceptable - a duty upon the righteous.

Al Quran-(Al-Baqara, 241)

1. What was the Shah Bano case about?

A. The Shah Bano case revolved around the issue of maintenance rights for a divorced Muslim woman named Shah Bano. She sought maintenance from her husband under Section 125 of the Code of Criminal Procedure.

2. Did the Shah Bano case lead to changes in maintenance laws for divorced Muslim women?

A. The enactment of the Muslim Women (Protection of Rights on Divorce) Act in 1986, as a response to the Shah Bano case, limited the maintenance rights of divorced Muslim women. The case caused the Congress government, with its absolute majority, to pass this Act, which diluted the judgment of the Supreme Court and restricted the right of Muslim divorcées to alimony from their former husbands for only 90 days after the divorce (the period of iddah in Islamic law)

3. What was the outcome of the Shah Bano case?

A. ***The Supreme Court ruled in favour of Shah Bano, granting her the right to maintenance from her husband.based on this Quranic injunction.***

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4. How did the Shah Bano case impact the legal system in India?

A. The Shah Bano case sparked a nationwide debate on women's rights and gender equality, emphasizing the need for reforms in personal laws. The case led to the enactment of the Muslim Women (Protection of Rights on Divorce) Act in 1986.

5. Did the Shah Bano case address the issue of a uniform civil code (UCC)?

A. The Shah Bano case raised questions about the need for a uniform civil code. However, it did not directly result in the implementation of a uniform civil code in India.

Can you tell which case interpreted the provisions of the Muslim Women (Protection of Rights on Divorce) Act in a way that allowed a Muslim divorced woman to claim maintenance beyond the iddat period?

That is, overturned the Act's limitation after Shah Bano's case. Comment below!

The Hindu,News Paper,Madras

The Shah Bano legacy

THE SHAH Bano case was a milestone in the Muslim women's search for justice and the beginning of the political battle over personal law. A 60-year-old woman went to court asking maintenance from her husband who had divorced her. The court ruled in her favour. Shah Bano was entitled to maintenance from her ex-husband under Section 125 of the Criminal Procedure Code (with an upper limit of Rs. 500 a month) like any other Indian woman. The judgment was not the first granting a divorced Muslim woman maintenance under Section 125. But a voluble orthodoxy deemed the verdict an attack on Islam.

The Congress Government, panicky in an election year, caved in under the pressure of the orthodoxy. It enacted the Muslim Women (Protection of Rights on Divorce) Act, 1986. The most controversial provision of the Act was that it gave a Muslim woman the right to maintenance for the period of iddat (about three months) after the divorce, and shifted the onus of

maintaining her to her relatives or the Wakf Board. The Act was seen as discriminatory as it denied divorced Muslim women the right to basic maintenance which women of other faiths had recourse to under secular law.

The Bharatiya Janata Party saw it as `appeasement' of the minority community and discriminatory to non-Muslim men, because they were still bound to pay maintenance under Section 125, Cr. PC. However, lawyers who have seen the Act in operation say that there is good reason to take another look at the Act. It contains provisions which have left it open to liberal interpretation. Flavia Agnes, a Mumbai-based lawyer, says that liberal interpretation has not been wanting. Clause A in Section 3 (1) of the Act says that a divorced woman shall be entitled to "a reasonable and fair provision and maintenance to be made and paid to her within the iddat period by her former husband." The injunction that `a reasonable and fair provision is made' and `maintenance paid' leaves enough scope for gender-sensitive judgments.

Ms. Agnes cites a slew of rulings in States such as Kerala, Maharashtra, Gujarat and Andhra Pradesh, which have awarded sums as maintenance, and `reasonable and fair provisions' in the

form of a one-time lump sum payment that Muslim women have never received before. Apart from this, Ms. Agnes says, the 2001 ruling of the full constitutional bench of the Supreme Court in the Daniel Latifi case, in effect, gave Muslim women a law on maintenance. While the 1986 Act appears to have worked better than it was expected to, what remains a concern to many is the inherent discrimination in excluding divorced Muslim women from a provision of law outside the realm of personal law, which is applicable to all other women.

A.M.

.Blog::

SHAH BANO- ONE WOMAN WHO INSPIRED THE NATION

The Shah Bano Legacy shah bano Shah Bano: One Woman Who Inspired The Nation The Shah Bano Legacy

The Shah Bano Legacy

There is an old saying, "A woman is like a tea bag – you can't estimate how strong the taste would be, until you dip it in hot

water." The same saying goes to this case. This is not just story about a wife's fight against his husband but a story of an undying courage a women exhibited at the stage of 62.

A strong woman Shah Bano knows she has strength enough for the journey, but a woman of strength knows it is the journey where she will become strong, same goes to Shah Bano. The Shah Bano case was a milestone of justice among the women's of Muslim religion.

Shah Bano, a 62 year old Muslim woman and mother of five children from Indore, Madhya Pradesh was married in 1932. In 1975 Shah Bano's Husband drove her out of the matrimonial home. Muslim law allow the husband to give divorce to their wife without her prior consent. The marriage is over when the husband says Talaaq 3 times. The legal process is just a formality. Shah Bano, as she was old and had no means to support herself and her children, she went ahead and approached the courts for securing maintenance from her husband. Seven years passed an the case reached Supreme Court. The Supreme Court invoked Section 125 of Code of Criminal Procedure, which applies to everyone regardless of caste, creed, or religion. It ruled that Shah Bano should be given maintenance but it went

against the Muslim community as they thought it's against their religious law.

Few orthodox Muslim in India felt threatened by what they perceived as an encroachment of the Muslim Personal Law, and protested loudly against the judgement. Their spokesmen were Muslim community leaders Obaidullah Khan Azmi, MJ Akbar and Syed Shahabuddin, they formed an organization known as the All India Muslim Personal Law Board and threatened to agitate in large numbers in all major cities. It was then Prime Minister, Rajiv Gandhi, agreed to their demands and cited the gesture as an example of "secularism". The Shah Bano case is an infamous divorce lawsuit in India and has generated political controversy in the country. Never the less Shah Bano fought and won the case and judgement was in favour of her.

A woman should never be underrated. Loud voice of man may threaten the women but the silence of woman can shake the consciousness of man. Shah Bano did the same, she stood in front of her husband without making any loud voice but with great power and courage which ultimately led her to win the case. She is dead now and but not her legacy. She will always inspire the nation with her courage, bravery and biggest example that

she gave.Age is not the factor that would decide your right to deserve courage and justice.

Share the post "Shah Bano: One Woman Who Inspired The Nation"

The facts of this case are given below:-

 # In 1932, Shah Bano was married to Mohd. Ahmad khan, who was a renowned lawyer in Indore.

 # They were the parents of 3 sons and 2 daughter i.e. in total they have 5 children.

 # After 14 yrs. Of their marriage Shah Bano's husband married another women who was younger than him.

 # In 1975, when Shah Bano age was of 62 yrs , she was disowned by her husband and was thrown out from her matrimonial home along with her children.

 # In April 1978, she brought a appeal under Sec. 125 of code of criminal procedure, 1973 (CrPC) in the presence of judicial magistrate of Indore after when she was thrown away from her matrimonial home by her husband.

 # Shah Bano filled this suit in 1978 because her husband has abandoned her from the maintenance of Rs. 200 per month which

he guaranteed to give.

A wife who is without any income and is neglected by her husband is entitle to maintenance, which includes a divorced wife who is not remarried[2].

In Nov. 1978, he gave divorce to his wife Shah Bano by articulating or uttering "Triple Talaq and it was irrevocable.

The argument or conflict between Shah Bano's children and her husband's other wife were vital reason or grounds on which divorce was relinquished and furnished.

After he pronounce irrevocable Triple Talaq, he took a safeguard that since because of this divorce she has been terminated to be her legal wife and due to which he was not accountable to furnish her with maintenance or alimony.

The local court (magistrate) court directed Mohd. Ahmad to furnish her Rs. 25 per month to Shah Bano in a form of maintenance.

Shah Bano in July 1908, apart from this, made a plea to High Court of M.P, to alter the amount of maintenance to Rs. 179 every month.

Shah Bano's precedent went to Supreme Court and filled a petition against the verdict of High Court of Madhya Pradesh.

Her husband essential argument after divorce he cannot keep

any form of alliance or connection with his divorce wife because it is not allowed by Islamic laws/Islam and is "Haram" & hence he is not legally responsible to maintain her wife.

Issues Raised In This Case:-

Whether Section 125 of the Code Of Criminal Procedure is concerned with Muslims or not.

Whether the amount of Mehr given by the husband on divorce is adequate to get the husband rid and is liable to maintain his wife or not.

whether Uniform Civil Code applies to all religions or not.

Judgement:-

The verdict of Shah Bano case was conveyed by C.J, CHANDRACHUD.

All India Muslim Personal Law Board and Jamiat ulema-e-Hind were the two Muslim Bodies accompanied the lawsuit as an intervenor.

On 3rdFeb. 1981, Supreme Court gave an like-minded conclusion in this case and banished the plea of Mohd. Ahmad Khan and validate the verdict of High Court.

The court held that Section 125[]of Code Of Criminal Procedure solicited to Muslims too, without any sought of discrimination.

Supreme Court in this case duly held that, since responsibility of Muslim husband towards her divorced wife is limited to the extent of " Iddat" period , even though this situation does not contemplates the rule of law that is mentioned in Section 125 of CrPc.,1973[]

According to Supreme Court this rule according to Muslim Law was against humanity or was wrong because here a divorced wife was not in a condition to maintain herself.

Thus at the end, after very long procedure court finally concluded that the husband is legal liability will come to an end if divorced wife is competent to maintain herself.

But this situation will be reversed in the case when wife is not able in a condition to to finance or maintain herself after the Iddat period, she will be entitle to receive maintenance or alimony under Section 125 of CrPc.

Muslim Women (Protection Of Rights On Divorce) Act, 1986:- The judgement given in Shah Bano Case was criticized among Muslims and according to them this decision was in conflict with the rules of "Quran" and "Islamic Laws/ Islam". So Parliament of India in 1986, (Congress govt.) decided to enact the Muslim women (Protection Of Rights Of Divorce) Act, 1986. The main

objective of this act was to protect the right of the divorced Muslim women and or to those who have got divorce from their husband's.

The enactment of this act was done by government of Rajiv Gandhi, to invalidate the decision/decree passed by Supreme Court in Shah Bano Begum Case. According to this act, Muslim divorced women should be entitle to adequate and reasonable amount of maintenance till the Iddat period. When a divorced women maintains a child born by her anytime before or after the divorce, the husband is under legal obligation to provide a certain amount of maintenance for the child to a period of 2 yrs. From the birth date of a child. The women is also authorized to obtain "Mahr" or "dower" and receive back all the properties or estate which is provided to her by her parents, friends, relatives, husband or husband's friends. If such advantages are not received by the divorced Muslim women from her former husband, she can apply to magistrate for ordering him to provide her with maintenance/alimony or amount of "Mahr" or dower or her estate or properties[5].

Critical Analysis:-

In the case of Mohd. Ahmad Khan V/S Shah Bano Begum, the

Supreme Court specifically underlined the that Triple Talaq cannot take away the maintenance right of a divorced Muslim women who is not in a condition to maintain herself or her children when she is disowned or divorced by her husband. The period when the verdict of Shah Bano Case was delivered by the Supreme Court it faced a lot of criticism. At that point of time Muslim women weather married or unmarried were not given freedom even they were debarred from there basic freedom, which is against humanity and it basically violates the basic or fundamental rights of humans. Muslim women were backward in there status as compared to other women of the world. They were not educated and self-reliant as compared to other women. They faced serious issues and problems which led to the decrease in their level of self-confidence and their knowledge in various sects. Along with these things they were not allowed to study or educate themselves and they were also denied to work either. Since they faced all these things from their very childhood it was very natural that they in their difficult time cannot earn their living and can maintain themselves so for them alimony or maintenance was much needed.

Shah Bano case was a normal case just like other cases of

maintenance which has taken place and also the verdict that was concluded by Supreme Court was also similar to the previous lawsuits but the two naked truth that was witnessed in this case made this case a landmark judgement case and the two naked truth was- firstly, spirituality of religious personal laws was criticized and then it was questioned whether Uniform Civil Code is applied to all religion and their followers and secondly, whether CrPc is applied to personal religious laws.

Conclusion:-

This was the case of a Triple Talaq verdict which according to me was a historic verdict as it maintains the truth and faith of the people in the judiciary as in this case, "Justice and equality has overcome religion". According to me this lawsuit was milestone in judiciary as it was courageous, bold, impartial and unique decision. This judgement has marked the importance of maintenance which should be provided to the divorced Muslim women who are not in the condition to earn and maintain themselves.

Even though the verdict of Shah Bano case given by the Supreme Court was invalidate by the endorsement of Muslim Women Ac[6]t, the court held in further verdict's that divorced Muslim.

women, under Section 125 of CrPc can affirm maintenance or alimony from their former husband, or apart from this divorced Muslim women can assert or claim for round some money or amount under Muslim Women Act. The Supreme Court even though after dirty politics passed the judgement that was impartial and at last it had maintained the trust and faith of citizens in judiciary.

End-Notes

[1]AIR 1985 SCR (3) 844.

[2]Section 125 of Code Of Criminal Procedure,1973.

[3]A wife who is without any income, has no source of income is neglected by her husband is entitle to maintenance, which includes a divorced wife who is not remarried.

[4]Aqil Ahmad,Mohammedan Law236-238 (26TH ed..2016).

[5]Aqil Ahmad,Mohammedan Law238-239 (26THed. 2016).

[6]Muslim Women (Protection Of Rights Of Divorce) Act, 1986.

Another Description

Shah Bano Begum, from Indore, Madhya Pradesh, was divorced by her husband in 1978.[] She filed a criminal suit in the Supreme

Court of India, in which she won the right to alimony from her husband. However, some Muslim politicians mounted a campaign for the verdict's nullification. The judgement in favour of the woman in this case evoked criticisms[] among Muslims, some of whom cited the Qur'an to show that the judgement was in conflict with Islamic law.[] It triggered controversy about the extent of having different civil codes for different religions in India.[]

The case caused the Congress government, with its absolute majority, to pass the Muslim Women (Protection of Rights on Divorce) Act, 1986, which diluted the judgment of the Supreme Court and restricted the right of Muslim divorcées to alimony from their former husbands for only 90 days after the divorce (the period of iddah in Islamic law).[] However, in later judgements including the Danial Latifi v. Union of India case and Shamima Farooqui v. Shahid Khan, the Supreme Court of India interpreted the act in a manner reassuring the validity of the case and consequently upheld the Shah Bano judgement, and The Muslim Women (Protection of Rights on Divorce) Act 1986 was nullified.[] Some Muslims, including the All India Shia Personal Law Board, supported the Supreme Court's order to make the

right to maintenance of a divorced Muslim wife absolute.[]

Background

In 1932, Shah Bano, a Muslim woman, was married to Mohammed Ahmad Khan, an affluent and well-known advocate in Indore, Madhya Pradesh, and had five children from the marriage. After 14 years, Khan took a younger woman as his second wife. Then after years of living with both wives, he divorced Shah Bano when she was 62 years old. In April 1978, when Khan stopped giving her the ₹200 per month he had apparently promised,[] claiming that she had no means to support herself and her children, she filed a criminal suit at a local court in Indore, against her husband under section 125 of the Code of Criminal Procedure, asking him for a maintenance amount of ₹500 for herself and her children. In November 1978 her husband gave an irrevocable talaq (divorce) to her which was his prerogative under Islamic law and took up the defence that hence Bano had ceased to be his wife and therefore he was under no obligation to provide maintenance for her as except prescribed under the Islamic law which was in total ₹5,400.[] In August 1979, the local court directed Khan to pay a sum of ₹25 per month to Bano by way of maintenance. On 1 July 1980, on a revisional

application of Bano, the High Court of Madhya Pradesh enhanced the amount of maintenance to ₹179.20 per month. Khan then filed a petition to appeal before the Supreme Court claiming that Shah Bano is not his responsibility anymore because Mr. Khan had a second marriage which is also permitted under Islamic Law.[]

Opinion of Supreme Court

On 3 February 1981, the two judge bench composed of Justice Murtaza Fazal Ali and A. Varadarajan who first heard the matter, in light of the earlier decisions of the court which had held that section 125 of the Code applies to Muslims also, referred Khan's appeal to a larger Bench.

Muslim bodies like the All India Muslim Personal Law Board and Jamiat Ulema-e-Hind joined the case as intervenors. The matter was then heard by a five-judge bench composed of Chief Justice Chandrachud, Rangnath Misra, D. A. Desai, O. Chinnappa Reddy, and E. S. Venkataramiah. On 23

April 1985, Supreme Court in a unanimous decision, dismissed the appeal and confirmed the judgment of the High Court.[]

Supreme Court concluded that "there is no conflict between the provisions of section 125 and those of the Muslim Personal Law on the question of the Muslim husband's obligation to provide maintenance for a divorced wife who is unable to maintain herself." After referring to the Quran, holding it to the greatest authority on the subject, it held that there was no doubt that the Quran imposes an obligation on the Muslim husband to make provision for or to provide maintenance to the divorced wife. Shah Bano approached the courts for securing maintenance from her husband. When the case reached the Supreme Court of India, seven years had elapsed. The Supreme Court invoked Section 125 of Code of Criminal Procedure, which applies to everyone regardless of caste, creed, or religion. It ruled that Shah Bano be given maintenance money, similar to alimony.

The Court also regretted that article 44 of the Constitution of India in relation to bringing of Uniform Civil Code in India remained a dead letter and held that a common civil code will help the cause of national integration by removing disparate

loyalties to laws which have conflicting ideologies.[]

Movement against the judgment

edit

The Shah Bano judgment, as claimed, became the centre of raging controversy, with the press turning it into a major national issue.[]

The Shah Bano judgment elicited a protest from many sections of Muslims who also took to the streets against what they saw, and what they were led to believe, was an attack on their religion and their right to their own religious personal laws.[] Some Muslims felt threatened by what they perceived as an encroachment on the Muslim Personal Law, and protested loudly at the judgment. The spokesmen for some were the Barelvi leader Obaidullah Khan Azmi and Syed Kazi. At the forefront was All India Muslim Personal Law Board, an organization formed in 1973 devoted to upholding what they saw as Sharia (Muslim Personal **Law)**

Dilution of the effect of the judgment

edit

Main article: The Muslim Women (Protection of Rights on Divorce) Act 1986

In the 1984 Indian general election, Indian National Congress had

won absolute majority in the parliament. After the Shah Bano judgment, many leaders in the Indian National Congress suggested to the Prime Minister of India, Rajiv Gandhi that if the government did not enact a law in Parliament overturning the Supreme Court judgement, the Congress would face decimation in the polls ahead.[18]

In 1986, the Parliament of India passed an act titled The Muslim Women (Protection of Rights on Divorce) Act, 1986, that nullified the Supreme Court's judgment in the Shah Bano judgment. Diluting the Supreme Court judgment, the act allowed maintenance to a divorced woman only during the period of iddat, or till 90 days after the divorce, according to the provisions of Islamic law. This was in stark contrast to Section 125 of the Code.[] The 'liability' of husband to pay the maintenance was thus restricted to the period of the iddat only."[]

The "Statement of Objects and Reasons" of the act stated that "the Shah Bano decision had led to some controversy as to the obligation of the Muslim husband to pay maintenance to the divorced wife and hence opportunity was therefore taken to specify the rights which a Muslim divorced woman is entitled to at the time of divorce and to protect her interests."[]

Reactions to the act

edit

The law received severe criticism from several sections of the society. The Opposition called it another act of "appeasement" towards the minority community by the Indian National Congress.[] The All India Democratic Women's Association (AIDWA) organised demonstrations of Muslim women against the move to deprive them of rights that they had hitherto shared with the Hindus.[]

The Bharatiya Janata Party regarded it as an 'appeasement' of the Muslim community and discriminatory to non-Muslim men and saw it as a "violation of the sanctity of the country's highest court".[][] The 'Muslim Women (Protection of Rights on Divorce) Act' was seen as discriminatory as it denied divorced Muslim women the right to basic maintenance which women of other faiths had access to under secular law.[] Makarand Paranjape sees the overruling of Supreme Court verdict in Shah Bano case which happened when the Congress party was in power, as one of the examples of the party's pseudo-secular tactics which allowed "cynical manipulation of religion for political ends".[] Lawyer and former law minister of India, Ram Jethmalani has termed the act

as "retrogressive obscurantism for short-term minority populism".[] Rajiv Gandhi's colleague Arif Mohammad Khan who was INC member and a minister in Gandhi's cabinet resigned from the post and party in protest.[]

Critics of the Act point out that while divorce is within the purview of personal laws, maintenance is not, and thus it is discriminatory to exclude Muslim women from a civil law. Exclusion of non-Muslim men from a law that appears inherently beneficial to men is also pointed out by them.[] Hindu nationalists have repeatedly contended that a separate Muslim code is tantamount to preferential treatment and demanded a uniform civil code.[]

Al-Baqara (2:241)

وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُتَّقِينَ

For divorced women Maintenance Must be provided on a reasonable scale. This is a duty on the righteous.

আর তালাকপ্রাপ্তা নারীদের জন্য প্রচলিত নিয়ম অনুযায়ী খরচ দেয়া পরহেযগারদের উপর কর্তব্য।

और तलाक़ पाई हुई स्त्रियों को सामान्य नियम के अनुसार ख़र्च भी मिलना चाहिए। यह डर रखनेवालो पर एक हक़ है

Later developments

The Act has led to Muslim women receiving a large, one-time payment[2] from their husbands during the period of iddat, instead of a maximum monthly payment of ₹500 – an upper limit which has since been removed. Cases of women getting lump sum payments for lifetime maintenance are becoming common.[] However it is seen that despite its unique feature of no ceiling on quantum of maintenance, the Act is sparingly used because of the lack of its knowledge even among lawyers. The legal fraternity generally uses the CrPC provision while moving maintenance petitions, considering it handy.[]

The Shah Bano case had once again spurred the debate on the Uniform Civil Code in India. The Hindu Right led by parties like the Jan Sangh in its metamorphosis as the Bharatiya Janata Party, became an advocate for secular laws across the board. However, their opposition to the reforms was based on the argument that no similar provisions would be applied for the

Muslims on the claim that they weren't sufficiently advanced. The pressure exerted by orthodox Muslims caused women's organizations and secularists to cave in.[]

This case had long term implications. The case became a milestone in Muslim women's fight for equal rights in matters of marriage and divorce in regular courts.[]

Challenge to the validity of the Act

edit

The constitutional validity of The Muslim Women (Protection of Rights on Divorce) Act 1986 was challenged before the Supreme Court in Danial Latifi & Anr v. Union Of India by Daniel Latifi in 2001, who was the lawyer of Shah Bano in the Shah Bano case.[] The Supreme Court tried to maintain a balancing act, attempting to uphold Muslim women's rights without addressing the constitutionality of gender and religious discrimination in personal law. Court reiterated the validity of the Shah Bano judgment.

<u>అమ్మా పెట్టదూ, అడుక్కో నివ్వదూ</u>

(((The anachronic self redundant ,a hotch potch conglomerate of

vestedly interested semi-knowledgeble half baked Cake,Cropped up,popped up,and propped up by certain Male chauvinist, Revisionist pahalwany owls, without proper knowledge or any legal locus standi are error prone and likely to close their Shop anytime now,after the Ban of Triple Talaq and the passage of Waqf Bill by the present Indian Govt, A seizable section of them have already discarded their tradional Green "Khubusam" dress in preferance of Zaphorany Ghandhary Trivistaphy,kumkumapoovvu-Crocus Sativus ---like the Snake casting off its old skin called Khubusam in telugu,... This is the great BarreKabaaery Dokmenashiny Rejoicy Majoicy DaraShikohy RaasKhaany Naurozy ZwendAwesthawy Ghoogha Jhoomnaa tahzeerb)))

,Muslim Personal Law Board,, intervened in the matter ,as an intervenor, and ignorantly rantingly and maliciously questioned the authority of the Supreme Court to interpret religious texts.

The Court concluded that the Act does not, in fact, preclude maintenance for divorced Muslim women, and that Muslim men must pay spousal support until such time as the divorced wife remarries. However the Court held that if the Act accorded

Muslim divorcees unequal rights to spousal support compared with the provisions of the secular law under section 125 of the Criminal Procedure Code, then the law would in fact, be unconstitutional.[] Further the Supreme Court construed the statutory provision in such a manner that it does not fall foul of articles 14 and 15 of the Constitution of India. The provision in question is Section 3(1)(a) of the Muslim Women (Protection of Rights on Divorce) Act, 1986 which states that "a reasonable and fair provision and maintenance to be made and paid to her within the iddat period by her former husband". The Court held this provision means that reasonable and fair provision and maintenance is not limited for the iddat period (as evidenced by the use of word "within" and not "for"). It extends for the entire life of the divorced wife until she remarries.

Renegede Obscurantist forces mentioned Before, have wittingly Stepped into a Quagmire And Fuelled the Way of Quick Ascent for Rightwing Ideology ,RathYatras.etc.

The Same Forces ,which ,black mailed P.M.Rajv Gandhi to enact a Retrograde Law, are Now adopting a low profile, keeping a (gengul)on their Lips for the demise of 3Tallaq .....They are well Afraid of the ,PMLA + ED , IT,Departments because they can not substantiate their CrowdFunded Loot

Of Zakat,Sadaqaat,FistMushtyFund..+ some of their promiscuous Activities in thier Schools,Centres,Prayer Houses, ..

The Muslim ignorant ulemas thought that The supreme court,s decision changed the provisions of Muslim personal law .so they objected to the court interfering in Muslims' private estate or jagir....

.forgetting the Divine Command...

....(((For Divorced women, Maintenance Must be provided on a reasonable scale. This is the duty of the Muslims)))

Al-Baqara (2:241)

وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُتَّقِينَ

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और तलाक़ पाई हुई स्त्रियों को सामान्य नियम के अनुसार (इद्दत की अवधि में) ख़र्च भी मिलना चाहिए। यह डर रखनेवालो पर एक हक़ है

Hadeeth : Prophesy of our Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Awf ibn Malik reported that the Prophet ﷺ said, 'The Yehudy Jews split into 71 sects: one will enter Paradise and 70 will enter Hell. The Nasaaraa Christians split into 72 sects: 71 will enter Hell and one will enter Paradise. By Him in Whose Hand is my soul, my Ummah will split into 73 sects: one will enter Paradise and 72 will enter Hell'

(Abu Dawud, Tirmidhi).

The Companions asked the Prophet ﷺ who the group which entered paradise would be, and he gave a clear answer that gives some peace of heart to the believers.

Heﷺ replied, 'Al-Jama'ah'.

Al-Jamaa'ah, the pious Taaefah...

. The sects are there, as the Prophetﷺ said they will mimic the sects of the Jews and Christians, copy them, and adopt their ideas.

The °Angels° will forbid,Our Hero-Mustafaa SAS,from greeting the Accursed MuAtadeen ,منافقين,مشركين,ملحدين,مكتمين

مبدلين,مبدئين,كافرين,والذين منهم بتشابة **and drag all of them to the hellfire**

(As reported in Muslim. والله اعلم).

---✦◆◆◆✦---

Note...మేల్ చౌవినిస్టు--పొట్టకోటపిల్లిగెడ్డపుగేండాలు!!!!!

"సుందరాంగ మురువగలేనోయ్!
నాఅందచందములదాచితినీకై!.."
"ఆయేహై ఘర్ పే!తేరే,
సబ్ కుఛ్ లుటానే హమ్",
."మర్నా తెరీ గలీమే"
"జీనా తెరీ గలీమే"
అని తనసర్వస్వానీ మగోడికి అర్పించిన అబలకూ నువ్వు యిచ్చేది
-తల్లాకూ!విడాకూ-నా?అన్యాయ,అఘోర,కుమ్ముల,కొమ్ముల-
అఘోరగోరీల నాయాలా?
వాడుకొన్నన్నిరోజులువాడుకొని,అర్ధరాతిరిలో,ఛీదరించుకొని-
పోముండా!
అనిఇంట్లోనుంచీ గెంటేస్తావా-?
పోట్లకాయను సర్దుకుంటూ కూకొంటావా?
యేంమగోడివిరోరన్నో!
దేవుడుసూస్తుండే అనే జ్నానంలేకపోయెనే నీకు!
కాచుకో!
ఆకసంనుండి వూడిపడగలదు .....
తప్పించుకోలేని"రిజ్జు-"రొచ్చు-

---✦◆◆◆✦---

ఇదిగోదైవాజ్న:-చదవండి-మేల్ చౌవినిస్టు--బావిలోకప్పవిషబండితుండు,
పొట్టకోటపిల్లిగెడ్డపుగేండా!పేండా!మేండా!బాబులూ!!
చేనుమేసేకంచె-బాయిలోకప్పబెకబెకపండితులు

●✻●✻●✻●✻●✻●

Al-Baqara (2:241) بسم الله الرحمن الرحيم

وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ

અને તલાક આપવામાં આવેલી ઔરતો માટે (પણ) મુનાસિબ હદીયાની વ્યવસ્થા કરો. પરહેઝગારો પર આ એક ફરજ છે.

और तलाक़ पाई हुई स्त्रियों को सामान्य नियम के अनुसार ख़र्च भी मिलना चाहिए। यह डर रखनेवालो पर एक हक़ है

আর তালাকপ্রাপ্তা নারীদের জন্য প্রচলিত নিয়ম অনুযায়ী খরচ দেয়া পরহেযগারদের উপর কর্তব্য।

And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on the God fearing Slaves.
(the pious - see Quran V. 2:2).

ఇల్లుకంటె గుడి పదిలం-

మసీదులు దైవగృహాలుగావా,?

or మసీదులు సత్రాలా,పూటకూళ్ళఇండ్లా?

లేక నాసొంత!రియల్ఎస్టేటుపరగణాలా?

మసీదులను అనుభవిస్తూ-వాటి సేక్టిటీని-అపవిత్రంజేసే

పోటుపిల్లులు-అక్కడే వంట,వట్టు-వార్ప్వు,నిద్రం,.లుంగీలటక్,

జంగీర్ఝురక్,ఉఠాపటక్-పిల్లిమొగ్గలూ,కోతికొరంగికుప్పిగంతులూ

.!!!!!!!!

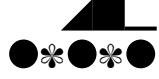
Al-Jinn (72:18)

وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا

અને મસ્જિદો અલ્લાહﷻ માટે છે, તેથી અલ્લાહ સિવાય (તેમાં) બીજા કોઇને ન પોકારો:

और यह कि मस्जिदें अल्लाहﷻ के लिए है। अतः अल्लाह के साथ किसी और को न पुकारो

এবং এই ওহীও করা হয়েছে যে, মসজিদসমূহ আল্লাহ তা'আলাকে স্মরণ করার জন্য। অতএব, তোমরা আল্লাহﷻ তা'আলার সাথে কাউকে ডেকো না।

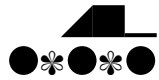
And the mosques are for Allahﷻ (Alone), so invoke not anyone along with Allah.

An-Noor (24:36)

فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْءَاصَالِ

આ દીવો એવા ઘરોમાં છે કે જેમના બારામાં અલ્લાહﷻે રજા આપી કે તેને બુલંદ કરવામાં આવે, અને તેમાં તેના નામનો ઝિક્ર કરવામાં આવે; કે તેમાં તેઓ સવાર સાંજ તેની તસ્બીહ કરે છે:**

उन घरों में जिनको ऊँचा करने और जिनमें अपने नाम के याद करने का अल्लाहﷻ ने हुक्म दिया है,

আল্লাহﷻ যেসব গৃহকে মর্যাদায় উন্নীত করার এবং সেগুলোতে তাঁর নাম উচ্চারণ করার আদেশ দিয়েছেন, সেখানে সকাল ও সন্ধ্যায় তাঁর পবিত্রতা ও মহিমা ঘোষণা করে;

In God's Houses (mosques), which Allahﷻ has ordered to be raised (to be cleaned, and to be honoured), in them His اللهﷻName is glorified in the mornings and in the afternoons or the evenings,

At-Tawba (9:18)

إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ

અલ્લાહﷻની મસ્જિદો તો માત્ર તેઓ જ તઅમીર (ચણતર) કરે કે જેઓ અલ્લાહﷻ

તથા કયામતના દિવસ પર ઇમાન રાખતા હોય તથા صلوات ~~નમાઝ~~ કાયમ રાખતા હોય તથા ઝકાત આપતા હોય અને અલ્લાહﷻ સિવાય બીજા કોઇથી ડરતા ન હોય; ઊમ્મીદ છે કે તેઓ હિદાયત પામેલા-ઓમાંના થઇ જાય.

अल्लाहﷻ की मस्जिदों का प्रबंधक और उसे आबाद करनेवाला वही हो सकता है जो अल्लाहﷻ और अंतिम दिन पर ईमान लाया,صلوات ~~नमाज़~~ क़ायम की और ज़कात दी और अल्लाहﷻ के सिवा किसी से न डरा। अतः ऐसे ही लोग, आशा है कि सीधा मार्ग पानेवाले होंगे

নিঃসন্দেহে তারাই আল্লাহﷻর মসজিদ আবাদ করবে যারা ঈমান এনেছে আল্লাহﷻর প্রতি ও শেষ দিনের প্রতি এবং কায়েম করেছেصلوات ~~নামায~~ ও আদায় করে যাকাত; আল্লাহﷻ ব্যতীত আর কাউকে ভয় করে না। অতএব, আশা করা যায়, তারা হেদায়েত প্রাপ্তদের অন্তর্ভূক্ত হবে।

The Mosques of Allahﷻ shall be maintained only by those who believe in Allah ﷻand the Last Day; perform As-Salat صلوات(Iqamat-as-Salat), and give Zakat and fear none but Allah.ﷻ It is they who are expected to be on true guidance.

దీనిప్రకారం విడాకులకుగురైనఅబలలకూ అల్లాహుతఆలా అండగానిలబడ్డారు-

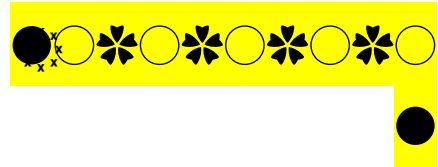
ఐనా ఈ కుహనా మూరఖ పిల్లిగెడ్డపు పిల్లులకు శాస్త్రరం అర్థంగాదే-జగమొండి-హఠధర్మీముండకోమరులు-తాముజెప్పిందేవేదం-మేముపట్టినకుందేటికిమూడే కాళ్ళంటారే-ఈ షండపాషండ పిల్లిగెడ్డపుపిల్లులకే వత్తాసుబలికే చేతివేలిగుర్తుపుంగనూరుచింతకాయగాళ్ళూ,చింతామణిమిరపకాయగాళ్ళూ, కదిరిమల్లేపూలను అమ్మేకుహనా కుళ్ళాయిదాసుల సంఖ్య కోట్లలో-వీళ్ళCPUలలో యేముందో-మట్టికంటే హీనమైర "రిజజ"రొచ్చా? లేక "నజసు"కంపా-లేక 1రెండూ కాబోలు!

మేల్ చౌవినిస్టు--బావిలోకప్పవిషబండితుండు,పొట్టకోటపిల్లిగెడ్డపుగేండా!పేండా!మేండా! బాబులూ!! మీకు ఆయెంగిలి మజూసీబాజారీబాసతప్ప ఇంటర్నేషనల్ అంగ్రేజీ గానీ,దేశబాష హిందీగానీ,ప్రాంతీయభాష తెలుగు గానీ ఒంటబట్టదే,నేర్చుకోరే-ignorance is blissaaaa.?-దేశమంటే ప్రేమగానీ,రాష్ట్రమంటేప్రీతిగానీ,కానమే,అగుపడవే-చానమందిపండితులను నేనడిగా "తెలుగు దేశంలో వున్నావు-తెలుగు వచ్చా"అంటే వాడిచ్చిన జవాబువింటే మీరూ హైరానాపడాల్సిందే!
నైఆతీ,క్యాజరూరత్హై హమాకో? "తేల్గూ"సున్కేబర్దాష్తు కర్లేతాహూ మై-అని తలబిరుసుసమాధానమే ఇచ్చిరీ.. హఠదరమీ కాదా?.

సొంతఊరిలో రోజుకి"సౌ"రూపయే సంపాదించ'లేకపోయి,మనఊళ్ళపై విరుచుకపడిన పరాన్నజీవ,పేరాషూట్ ,పేరసైటుల వీర,నీల్గుడూ,గర్వమూ సూడండి-
****
'మసీదులలో తెలుగు ,ఇంగ్లీషు మాట్లాడకూడదని హుకుంజేస్తారే! అమేరికా,ఇంగలండుదేశాలలో మసీదులలోనూ ఇంగ్లీషులోనే అన్ని కారోబారులూ నడుస్తాయే!
*********-
ఈలుంగీలంగపుంగవుపులులు-G.5/ఆపిల్-లలో యెట్లా నేవిగేట్ జేసి లాలసరసభరిత' లైలా yt,x,wup,videos యెలాచూడగలుగుతున్నారో......

LITMUS TEST FOR PLATINUM:::-ittebaooo alMuwahhideena alladeena Ala-Ttawheedi.Wahum laa (Do not Ask for)yesAloon-al Ajran-(FEES).minkum..(Be With).Follow those who do not ask of .you [any] payment, and they are [rightly] guided·٣٦·٢١(Yejibu Alainaa An)It is Incumbent on me To keep off from Crowd-FunDass/Mutti-FunDass TopiDooshMoolis*of Barrul Kabaaery Assagheery

Seismic aftershocks of Ullaamulloo ZABAN DARAZY Bokod Postureing poly LAUNDERING tricks since 1984●///MUHARRAM ROTyatra 1990//Phad-daddy babbar eliminated at FaizaBAD-then-in 1992/////-NOW-Phad-Potra-Nau..rangazeb to follow suit .at hAu-naurangaBAD...2025+++./////
donya ke rahon me SAMBHALna muchKILL./////Agali Agre-Nazar ((Taj)) pe .phir ((3000))targets hain to be achieved in their Long Term Plan .LRP.Target to be expanded to (((30000)))to cover even a small place like ((ap))CumBum.((tn)).......
Long Standing((waqf))is resting on the lying side ((alaa junoobinaa))---Still ((SABRUN JAMEELUN))
-----not a whimpher nor a simple (meow)from the 50:50-flabberghasted
meollapandit-asharyamunshi-maullamooli-SabJaanta Eemritus jendas...¿¿¿Democles..((telwar)).. is hanging on my

RaasHeadSiraane
ఇన్ వేరియస్ BahuRoopy అప్స్ like
ED.IT.PMLA.UCC.CBI.FBI.MuChhad etc are in Mirsaady wait.4
me....what a great guy i am.......so many prizes for my
((Kaarnama e hayat))Crowdpendas mutiipendas money
laundering sieraa lone wa ijtihaaaad bilfuloos....alef
Sanah night
Leelaas-AbuNuwasy-Gulfamy-Majnawy-Shirazii-Roamy.
jawanmy-Droga ట్రేడహోసింగ్..4kanya3బన్య
5deviya-3tridentaltalaq--
-స్విస్ Noble Prize Committe are ignorant ---otherwise
multiple NOBLE PRIZES would have been mine....

The Bharatiya Janata Party saw it as `appeasement' of the minority community and discriminatory to non-Muslim men, -It was a great opportunity to the Gasping BJP for Resuscitation and Relife provided by our BagalmeKhinzeir Nihilistic Leaders...BJP grasped the golden opportunity and upped the ante and successfully spread their Nagpur ideology to every nook and corner of Mera Bharat Mahan...Winning nearly 400 seats in LokSabha-+Rajya Sabha-all this happened in say 26 years- Compare the Performance with the Muslims ,Even after 1000years they couldnot attain anything .....their presence in the Parliament is dismally negligent-
✽○ ✽○ ✽○ ✽○Playing the Last Fiddle and MirJaffer-ing and Mire Sadiq-ing....and,more JagatShett-ing.....
✽
The irresponsible Provocative affensive speeches of the SupariLeaders and Salarey Millets of Mslame Community, catalysed the growth of BJP from a mere 2MPs in1984 to 400+++in 2011//2019 General elections........Some leaders are now acting as M.team to BJP by dividing muslim Votes,and getting the SECULAR forces defeated in various ways as desired,by their new fondly found AaQaws-Aghas- A close analysis of all election results of all states of the past 20years will confirm this trend....especially in the Hindi belt ,I.e, UP,Bihar,Rajasthan,Madhya Pradesh,Odissa,Gujrat,Maharashtra, Delhi,etc ....however WB,TN,proved to be their Nemeses....

✽○ ✽○ ✽○ ✽○ ✽
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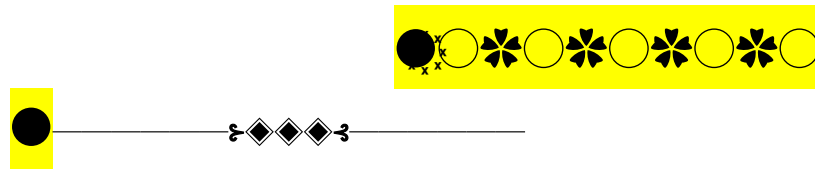
AlamUlooBardars of BarreKabaaery Dokmenashiny Rejoicy Majoicy DaraShikohy RaasKhaany Naurozy ZwendAwesthawy Ghoongha Jhoomnaa tahzeerby AowlloUllemma Conglomerate unlimited

.biladthirstynar sanghareY ehoodyeiy

.imberialsifaaky devilu shNasaaraea

.Swasticarian pendag ubaret ukdeygangus

Document by__█ KRISTINA MARIUMJEMILA,SALMAN TAHSEEN,KHADIJA ASMAN FARHA,__ █ dtp by jiddujaHoolan Zalooman,Shah Bushmeoshauriyya with Technical help from ESciondiam EioupelleRajae,ccie,...Folio..1